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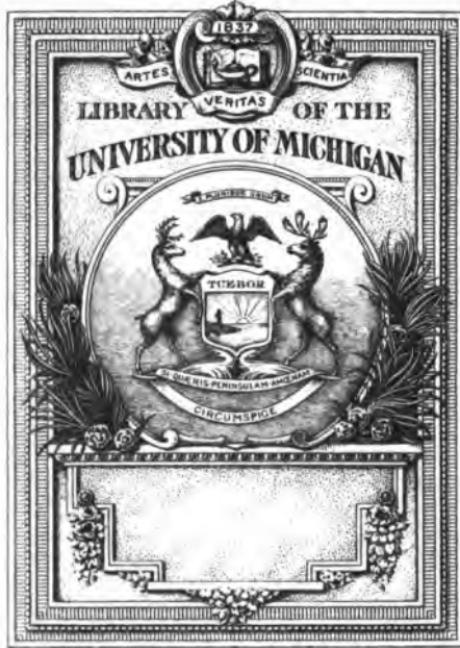
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W. H. BURGER



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BOY BEHAVIOR

BOY LIFE SERIES

EUGENE C. FOSTER, EDITOR

**Y. M. C. A. Metropolitan Boys' Work Secretary of the
City of New York, and Editor of *American Youth*—
a magazine for the Christian leadership of Boys.**



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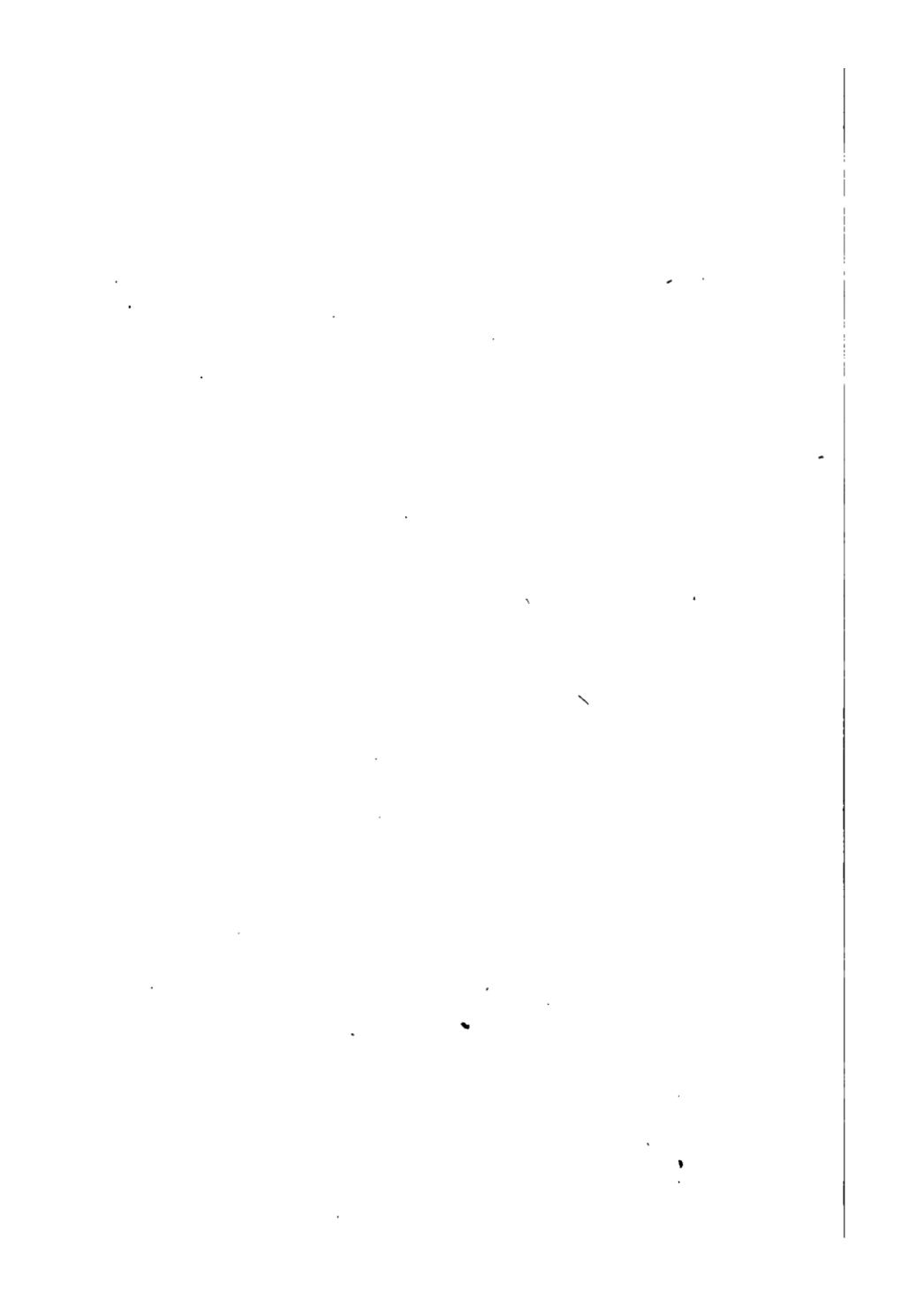
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FOREWORD

This series of studies is an attempt to place at the disposal of workers with boys some of the results of modern psychological thought and research. An effort has also been made to apply the observations and experience of psychologists to work with boys.

Two schools of psychology have been drawn upon for most of the subject matter—the bio-genetic and the abnormal, particularly the psycho-analysts of the Freudian persuasion. I hope this will not provoke controversy. I believe that at least some of the methods of the Freudian psycho-analysts are directly applicable to boys' work situations. The experience of a number of men reenforces this opinion.

A serious endeavor has been made to discard preconceived notions of boyhood which did not square with reality. I have tried to see the boy as he is, not as I think he ought to be, and I have also striven to avoid that curse of amateur and occasional

FOREWORD

students of a subject—to generalize from slender and unsubstantial premises. Extraordinary boys, while they interest and instruct us, should not tempt us to jump to hasty conclusions regarding all boys.

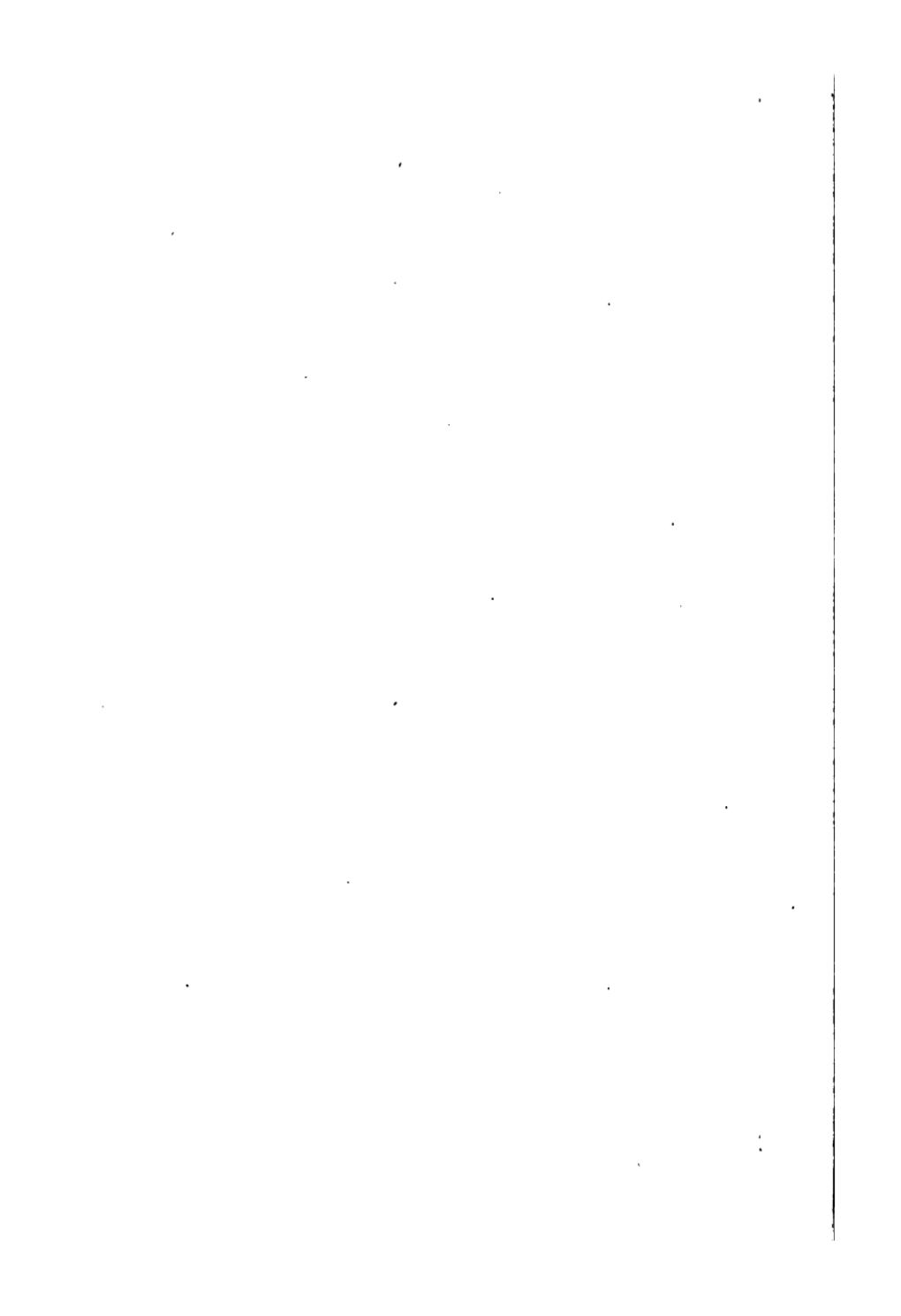
The bibliography, while it does not include all the books the writer has read on the subject, indicates how meager has been his preparation for undertaking the enterprise upon which he has embarked. But he and others have recognized the need for making a beginning. Certainly there is an imperative call for literature on "Boy Psychology." The studies have grown out of several years' work in the Eastern Young Men's Christian Association Summer School (Boys' Work Department) at Silver Bay, New York, and were used in a course of ten discussions at the Chicago Association Summer School at Lake Geneva, Wisconsin. They have been used in part in Institutes on Boy Leadership.

The method of presentation is conversational and non-technical, just as it would be with an informal classroom group in summer school.

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The writer expresses his very deep appreciation to Professor T. W. Galloway and Professor E. R. Groves for their lectures at Silver Bay and their counsel elsewhere. In his effort to apply their material to concrete boy problems the writer got his start. He is also particularly indebted to Eugene C. Foster, who suggested that the material be published and who has reviewed it, and to Frank H. Cheley and Clarence C. Robinson for their careful and constructive criticisms.



I

BEGINNINGS

Biology is the science of the origin and development of life. It begins with single-celled vegetable organisms, of which the algae are a type, and animal organisms, the amœba being typical of these, and ends with man, who is biologically as well as spiritually the "crown of creation." We cannot comprehend human behavior unless we go back to the beginnings of all behavior. For in the reactions of the amœba we have the rudiments of some of the most complex and finely adjusted functions of man.

All of physical life is related. The doctrine of physical evolution must be taken for granted if we are to grasp the fundamental teachings of modern psychology. All life has a common physical origin, perhaps in a single cell, and hence all species are related, however much they may ultimately differ. These considerations need not

detract from the wonder and beauty of physical and natural processes. On the other hand, they seem to make life more mysterious and purposeful.

Some of the indications of our relation to other species we bear upon our own bodies. In fact, we need go no farther for evidence. Here is one atavistic remnant—hair. We would probably be much happier and, after we got used to it, better looking without any. Think of the time saved, which now must be spent in combing and shaving and shampooing! And the money also. Then there are the gill slits and the useless vertebræ at the end of the spine, which may at some time have been used for wagging the tails of our arboreal ancestors! There is, too, the much discussed and “cussed” vermiform appendix. Another manifestation of possible descent from unisexual creatures are the female sexual characters in man and the male sexual characters in woman. In the embryonic form, after conception but before birth, the individuals of the several species are strikingly similar. Chicks and turtles are much alike, as are

humans and hogs. Young children in their earlier activities much resemble animals. The writer has observed a young child wriggling on the floor much like a fish swimming through the water. If this seems a bit far-fetched it does not detract from the essential truth of the principle.

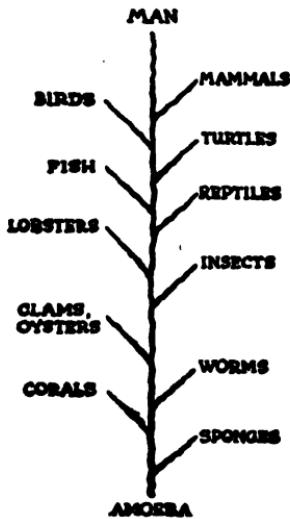
Consider the minute and humble amoeba. It is much too insignificant in size to be seen by the naked eye. Examined under a microscope it appears as an irregular and somewhat vaguely defined bit of jelly. It is a single cell and yet while so small and simple it has functions and sensibilities which, while they reach their highest perfection in man, are essentially the same. The amoeba is adapted to its environment. It consumes food and builds it into bodily tissue. It reproduces its kind by division of one cell into two and so perpetuates the species. Further, it is sensible of its surroundings. Recognizing a particle of food it flows toward and around it. Encountering an obstacle it seeks to avoid contact. While without muscles, it moves; without intelligence, it has sufficient sensibility to

live in an appropriate environment; without a stomach or alimentary system, it digests and assimilates food; without external provocation, it procreates its kind; without nerves, it reacts to its environment. Such is the life cycle of the amoeba. But within it are comprehended all of the most fundamental and essential physical processes of every animal species, including man. Even that lordly creature cannot disclaim relationship to a being his vision does not enable him to see. His inability reflects quite as much upon defective sight as upon the size of his relative.

The object of this chapter, however, is not to eulogize the amoeba or humiliate humans, but to indicate the nature and scope of certain large biological principles which operate through all of life and have far-reaching implications when applied to man. Let us examine these.

The first of these laws or principles is Growth. The whole creation grows. Even God may grow. At least, the Christian religion teaches that he changes his all-embracing mind and alters his purpose.

Growth proceeds biologically in three principal ways, but always with the single cell as the unit of growth—multiplication, differentiation, and specialization. The number of cells increases until in man we have an incomprehensible mass. Cells become different in structure and they begin to assume special functions. While in the amoeba the single cell performs all the functions, in man millions of cells have but a single job to do.



We can best visualize the ascent from amoeba to man by charting it. Here is the biological tree. It has been used before, but is so graphic as to bear repetition. It is not exact nor technical, simply suggestive, nor are the species placed in order.

2 The second law is Adaptation. This means survival of the physically fit. We humans cannot get any oxygen from water, fish cannot get it from air. Either species perishes in the other's environment. The musk ox cannot live in the tropics nor the boa constrictor at the North Pole. The protective colorings of animals, with their marvelous equipment for offense and defense, afford exquisite illustrations of the operation of the principle. Adapt or die is its slogan. And we humans do well to reckon with it. It has important and far-reaching implications.

3 Reproduction is the third law. The process of giving life in order to preserve it, of surrendering individual existence to perpetuate the life of whole species, has many tragic and beautiful illustrations. The salmon giving its life in spawning and the male

bee perishing after fertilizing the queen of the swarm, are well-known examples. This biological principle is of first-rate significance when considered in terms of human experience. Service may have its physical roots here. It is very possible that one of the curses of illicit sexual intercourse among people is due to the attempt to gratify appetite without assuming any particular responsibility for the consequences—without being willing to pay the price.

The principle of Unity is strikingly manifested in biological processes. All parts of a structure are related and when one functions all are affected. As Paul put it, we are "every one members one of another." Physiologically brain and body are one. The whole comprises a physical entity. It has been demonstrated that the slightest excitement of nerve or brain cells results in corresponding muscular tension, whether we are sensible of it or not. The interplay is very intimate and close. It has been suspected for some time that a man's brain affected his liver and vice versa, but only recently has it been shown that all organs, processes,

and functions are indissolubly linked together.

Satisfaction is another fundamental law. The first response of an infant to its environment is a cry. The lungs need air—the baby cries for it. It may be cold and seek protection or it may hunger, which is more likely, and seek food. It wants something and gets it. It is satisfied. It tries again, with the same result. And so on, indefinitely. This rule reaches up and out to the most complex and carefully considered act of human life. It is essential to understanding behavior. The most vicarious, altruistic, and sacrificial act must be satisfying. We must experience gratification, either physical or spiritual, in performing it. There is little prospect of habits being formed without satisfaction being experienced. Lack of satisfaction is probably the primary cause of unrest.

Another law to consider is Capacity. This, so far as physical and nerve and brain possibilities are concerned, is fixed by heredity. As a certain wise man said, every boy should have the opportunity of choosing his

own grandparents, and we of this generation might add, his great-great-great grandparents. For what we may become physically and mentally, even with the most intense cultivation, is determined by our progenitors. Our moral disposition we get from our environment.

As we ascend the biological scale, there is marked tendency to socialize and here we discern another of the basic principles—Socialization. It is true that certain single-celled organisms procreate by copulation, but this does not appear to have much social significance until we get much higher. Then sex plays an important role in bringing and keeping individuals together. Other reasons for herding seem to be protection, security, efficiency as in hunting, warmth as in winter, and just plain attraction of like for like without rhyme or reason. Birds fly in flocks, horses congregate in sex groups with the stallion as the dominant leader, sheep herd together apparently because they do not know any better, wolves hunt in packs, and so on.

No two children are entirely alike. This

leads us to lay down one of the most fundamental and least recognized of all the biological principles—that of Diversity. Every person is different from any other person. No scheme of education is complete or adequate which does not realize this fact. Biologists have lately ascertained that there is a visible physical apparatus in which, to quote Dr. Jennings of Johns Hopkins University, "a great number of minute particles present the physical aspects of the qualities which human beings show." The little bead-like strings which seem to contain the essence of the differences between persons can actually be seen. They may be combined and recombined until any single individual may produce 4,096 different combinations and two parents more than 500,000. Those particularly interested are referred to Dr. Jennings's paper in the very unusual and stimulating book, "Suggestions of Modern Science Concerning Education." This title appears in the bibliography.

In the light of the foregoing, how can educators, leaders, teachers, parents continue to cram children into set molds of

thought and conduct? If children were made of concrete, the present practice would be justifiable. But they are human. The social order has gone much too far in encouraging conformity. We must promote diversity. The richest personality is not that which conforms to type. It is different. The inferences from this point are tremendous.

Some people think Nature never makes mistakes, but she does. Nothing is more reckless or prodigal than instinct. Often it has driven splendid species to extinction, as, for example, the saber-toothed tiger. And it sends moths into the flame.

Moral—do not trust natural processes, or follow them too far. It is not safe. Human intelligence may be a much safer guide than instinct. Witness how it alters the natural course of instinctive expression, how it modifies and changes physical environment, even altering the climate by leveling forests. It harnesses and controls great physical forces in order to execute its purpose. Even animals may make certain changes, as ants building hills, and beavers felling trees and building dams. But we have reasoned and

deliberate intelligence in man. This may lead one to the declaration of the philosopher, Eucken, that men possess certain higher forms of mind of which not even the rudiments are found in the lower orders of animal life.

II

THE BOY PHYSICAL

Some student has discovered that the boy in the early teens is seventy-eight per cent physical. That means that his interests, activities, and ideals are largely expressed in physical terms. He can give less than twenty-five per cent of his time to mental, social, or spiritual features. Later on, he will begin to be less physical and more balanced. But even in his later high school and early college days the sporting page of the daily paper contains the principal current events in which he is interested.

Observe the boy during early and middle adolescence. He grows by rushes and rests. However imperfect, that is Nature's way. But it imposes a tremendous strain upon boy nature. He may add three inches to his height within six months. And he will gain from five to ten pounds for every inch. It is well to observe that the growing occurs

mostly in the summer and the weight increase in the fall and winter. Bones grow faster than muscles, hence growing pains; arms and legs faster than trunk or torso, hence the peculiar angularity which is a feature of the period. A third eyebrow appears on the upper lip, and hair grows in the pubic region. The features tend to become irregular and coarsen. The skin may become rough and pimply. The vocal cords are extended, hence change of voice. The sexual organs attain full growth and prepare to function.

Let us look inside. The vital organs are trying to keep up with the outward demands. The heart, which is a muscular organ and is now expanding so fast that the walls become thin, is overworked, and should be favored very much. The same is true of the respiratory apparatus. The one organ that seems fully equal to the occasion and apparently works with great zest is the stomach.

These are some of the physical manifestations. They should be carefully reckoned with in any attempt to influence boy behavior.

What are the results of this physical upheaval upon the whole of the boy? First, he develops a prodigious appetite. He is always hungry and for good reason. His whole physical organism is calling for food, especially the tissue-building kinds. One youngster recently confided to the writer the fact that he had quite an appetite. Here is what he consumed for lunch at a recent picnic—eleven sandwiches, one hard-boiled egg, a half dozen pickles, some trimmings, three peaches, a dozen and a half cakes, and some ice cream. A boy working on a farm wrote that he was drinking four quarts of milk daily.

Awkwardness is another symptom. Feet and hands are always in the way and will never stay put. Muscular coordination is difficult and uncertain and occurrences very embarrassing to the boy ensue.

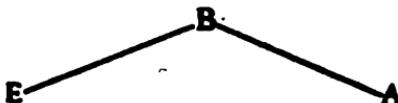
Shyness is natural and understandable, as is boorishness, although this rudeness—even freshness—is the despair of Mother and the source of unutterable indignation to Sister. It is not a time for parlor tricks. Laziness is to be expected. There are occasional outbursts of energy, but mostly for physical

activities. How can the boy be continuously energetic when he is building tissue so fast, and his vital organs are under such heavy strain? While most of the changes occur within a very short period, a year or two at most, the effects leave marked traces throughout the whole teen age period and help to account for many vagaries.

But there is one part of the boy which is developing that deserves much more attention than it has received in current literature. That is the nervous system. Whole nerve groups or ganglia have remained until the teen age almost dormant. They have never been excited. Perhaps they have not been ready to be stimulated. This is especially true of the centers which control the sex functions, with all the dependent and attendant activities, and of the higher brain groups, which are developed as a result of hard and deep thinking.

There is a nerve unit which we must recognize here. It is the neuron. It may be two feet long and consists of vast numbers of cells. Examined under a microscope, neurons resemble very fine, interconnected and

intermeshed wires. They are the boy's systems of communication and transmission of energy. They carry to the brain impressions or sensations from the outside world or from the inside organs, excite the brain centers, and carry the motor impulses out to the muscles for action. The process may be diagrammed as follows:



Something occurs. Sensation travels from E (exciting cause) along the line E-B to B (brain center). Here impression is registered and an appropriate motor impulse started out B-A along another set of neurons. The result is muscular act or reaction (A). It may occur in the twinkling of an eye. But there it is from beginning to end.

If we were to remove the top of a boy's cranium and examine the naked brain we would see a mass of fibers. They are called association fibers and their function is to make connections.

Here is the picture. The brain is a tele-

phone switchboard; the wires running in from remotest points and out again are the neurons. Here and there we find masses of neurons, or sub-station switchboards. The association fibers are the plugs with which the operator, personality, makes the connections. But there is this difference from the telephone switchboard with which we are familiar. Plugs once put into a socket stay put. A connection once made always remains. It may not be used but it remains, and if an appropriate message comes in some time with sufficient power the connection may become active and the same motor act as occurred in life years before may be performed. Here is the physical basis of habit. If we make a connection it will serve us once. If messages continue to come in from an outside source, traveling over the same wires—neurons—passing through the same connecting plugs and out on the same transmitting lines to the muscles, we have a habit. If a connection is made but once and ignored thereafter, there is little chance of recurrence. But there is always this chance of backsliding, especially if a connection was once made be-

tween outside stimulus and muscular reaction and frequently used. Even if it has been discontinued for years, there is the possibility of the connection again becoming active. This means, if anything at all, that if a person does not wish to revert to old and possibly undesirable activities, he should be careful of his surroundings. If he goes into a saloon he may have to drink!

To recapitulate: The boy contains a bundle of wires—neurons. The brain is the central switchboard, although there are sub-switchboards in which minor connections are made, some of these being located in the spinal cord. Association fibers are the plugs. The sense organs, external and internal, are the receivers. Incoming impulses travel to switchboard, connection is made by operator, outgoing impulses are sent to muscles for execution. The chief job of the guide of boyhood is to help it make the right connections—to keep surroundings clean, invigorating, and healthful and to encourage fine, vigorous, and strong responses. If right connections are made, the boy will respond to the noble and ignore the ignoble.

There is one phase of this matter which should receive attention in passing—the association fibers seem to be capable of indefinite extension and growth. New connections may apparently be made throughout life. Everything else ceases to grow, the fibers do not. So a person by continually making new connections, acquiring new interests and new friends, thinking new thoughts, performing new activities, may never become old foguish and fossilized, such eminent authority as Professor James to the contrary notwithstanding.

The muscles have more to do with the mind than we suspect. A boy thinks with his muscles to some extent at least. Every muscular act produces pictures on the brain. Let us go back to the beginning. One of the infant's first cries is for food. It gets it. What happens inside? A hunger message goes from stomach to brain, a few cells combine and start an experimental and tentative impulse to "cry box." A vigorous yell ensues. There is a satisfactory response from outside. A connection is made between hunger sensation, cry, sucking activity, flow of food to

stomach. On the small part of the brain that is working a picture is made. It is a pleasing picture. Soon the child is hungry again. This time a picture of the whole process flashes on the screen and the appropriate act follows. In this manner action is the precursor of thought. This is a very crude illustration, but it suffices to explain in part at least the doctrine of kinesthetic equivalents or brain pictures. It has many implications. Here are a few. During the early years of life right actions must necessarily precede right thoughts and if the right acts are made to satisfy, gratifying pictures are made on the brain screen. But just as soon as the child is sensible of right and wrong, it should begin to get the right attitude as well as perform the right act. Boys, and older people as well, rarely if ever perform new acts successfully without having a mental picture of themselves doing them, even in detail, projected before the mind's eye. Much faltering and inefficient execution is due to failure to get the right mental picture of one's self in action. This may be admirably illustrated in an attempt to perform a stunt such

as a fancy dive or a difficult feat on a piece of gymnasium apparatus.

A few suggestions about the treatment of the boy physical may not come amiss. While he is growing so fast let him vegetate a whole lot. Don't drive or nag. Let up on school work. It is very possible that educators may soon suspend strictly mental activity very considerably for the period of extreme growth, permitting the boy to do manual work almost exclusively. Food, exercise, rest are the desiderata. Conservation is the keynote.

Fix on the boy's mind a high physical ideal. The body should be servant, not master, and it should always be enjoyed for the whole life, not for a very brief part of it.

III

INSTINCT

At a YMCA Summer School two boys, aged five and six, sons of instructors, became acquainted. They played together, much to the delight of their parents, who had also established friendly relations. But one fine morning something happened, whether a difference of opinion or over-strenuous play, just what is not clear. Anyway, it occurred very suddenly. The result was a lively mix-up in dead earnest, without any reference to the Queensberry rules. It was a real scrap. Of course, they could not hurt each other, at least not much. But while the fathers, the brutes, down in their hearts wanted it fought out, the distressed mothers insisted that it be stopped immediately, and it was.

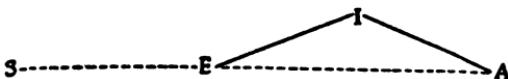
Why did the youngsters fight? Why do all male members of the species do likewise? Primarily because they cannot help it. There is something in them which literally compels

them to fight whenever much crossed or aroused. That something is the instinct of pugnacity. Every male is born with it and must express it somehow, whenever elements in the situation in which he finds himself set it off. In this sense it is like a set piece of fireworks. All it needs is the match to start it going.

But pugnacity is not the only instinct in man's repertory. There are a number of them. Let us try to define instinct, now that we have an illustration of how it operates. An instinct is an innate and inherited tendency to respond to a certain situation in a specific manner. These tendencies are rooted and grounded in our nerve and muscle cells. They are part of the stuff of which we are made.

Instincts are the common property of the race. Most of them we share with animals. Even the amoeba has a few. We are born with them, but they do not all demand expression at once. If they did, we would have chaos. They emerge gradually and at different stages of development. We are in error when we speak of intellect, feeling, and will as different

psychological entities. They are but different phases of the same continuous instinctive process. Here is the line of instinctive action:



Early acts proceed from sensation (S) along the line of instinctive impulse to emotion or feeling (E) and straight on to action (A). This is true of the acts of young children and of many of those of adults. But when we begin to weigh consequences and reflect, the line of discharge is inhibited or switched on to another track. It goes up to I (Intellect) which is the repository of experience and precept. Sometimes it stops there, at least for a while. In any case it is likely to be discharged through I in a refined form.

We have an example of direct discharge not complicated or influenced by intellect in the instinctive reaction of a little girl to the sight of a doll for the first time. At once she experiences a wave of tender emotion and mothers it. An illustration of reflective reaction is found in the experience of a soldier

going into action for the first time. If he followed the line of direct discharge he would respond to the order by feeling the emotion of fear, and would run for the rear as fast as possible (instinct of flight). But the line takes a different course. It runs up through intellect. He reflects: "If I run, I am disgraced and will be shot. Besides it is my duty"—this conception is the result of the precept of patriotism—"to go 'over the top,'" so he goes as the result of consideration.

As stated a moment ago, action may be deferred as the result of the process of getting switched on to the intellectual track. It may even be held in the balance indefinitely. In this case the resultant act is very likely to be more refined and complex than that which results from sensation and feeling without deliberation.

In the succeeding table of instincts, we follow McDougall's "Social Psychology." For purposes of elucidation we give the affective or emotional aspect or phase of each of the primary instincts. It will be observed that each instinct is named in terms of action. The more primary instincts are marked by

specific responses to very concrete and well-defined situations. In the secondary and complex instincts the tendency is for both situation and response to become more complicated, differentiated, and varied. There may be several more instincts than McDougall mentions. His list, at least, has the merit of brevity. Emotions are bracketed.

Primary: Pugnacious (anger)
Flight (fear)
Curious (wonder)
Repulsive (disgust)
Submissive
Assertive } { Ego feelings—
 } { Inferiority and
 } Superiority
Parental (tenderness)

Secondary: (Here there are mingled emotions.)

Sex — Gregarious — Acquisitive — Constructive

Complex: Sympathetic—Play—Imitative

The older moral order regarded many instincts as essentially vicious and so it sought to prevent their normal expression. This is notably true of pugnacity, curiosity, and sex.

This conception accounts, in part at least, for those terrible doctrines of original sin and the damnation of infants. Nine of the Ten Commandments are prohibitive. The only positive one is "Honor thy father and thy mother." No wonder boys in church squirm under "the reading of the law"! Jesus' two laws are both positive, "Love the Lord, thy God" and "Love thy neighbor as thyself." This may be one reason why Christianity has such propaganda power. It emphasizes do, not do not. But we have not interpreted it that way. We have been getting too much of our religion from the Old Testament and one result is German militarism, with its "*verboten.*"

"Annie," said a distracted and busy mother to her little girl, "run upstairs and see what little brother is doing and tell him not to." Here we have the repressive attitude in a nutshell.

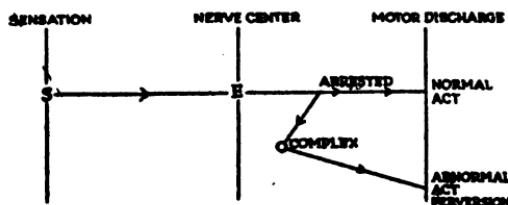
It is the result of two false conceptions—first, that instincts in themselves are bad; second, that they may be repressed. Instinct unexpressed and dormant has no moral quality. It is perverted, twisted, anti-social,

or over-intensified expression, which may be immoral and disastrous. Instinct must be expressed in some fashion at some time. Repression is dangerous to the *nth* degree. We shall see why in a moment. Meanwhile, let us say that we are told, not by theorists, but by the most practical psychologists of all, the alienists—and their methods are altogether inductive—that a thwarted instinct forms a “complex.” If it is thrust back into the consciousness or subconsciousness, it will break out sometime, generally in a perverted form and with manifold energy. Bottled energy gathered about a complex represents about as much force as T. N. T. And it may blow up the life some day. The person may become a criminal or a neurotic or insane.

The prevalence of the repressive attitude may account in part at least for boys from apparently good homes going wrong just as soon as they get away from them. Maybe Jesus had this in mind in His parable of the house being swept and cleaned up after the exit of the evil spirit and then seven other worse spirits finding it empty, coming in, “and the last state of that man is worse than

the first." Nature abhors a vacuum, anyway! Repression in youth may account for all sorts of vagaries and absurdities in maturity, such as excessive lodge joining or staying out nights on the part of the man of the house. If the gang instinct had had sufficient opportunity for expression in youth, he might join less and stay home more.

A chart will make the danger of repression plainer:



Let us use the chart. Something occurs in the "sensation field" (S) of a child to arouse his curiosity-instinct to function. It may be something he has heard or seen about sex. His emotional nature (E) is aroused. He wonders. He asks a question of his parent. He is either lied to or given an unsatisfactory

answer. Maybe he is told that little boys should not ask such questions, or that he came out of a snow-bank. Anyway, there is no normal discharge. The situation is not cleared up. The questions, with the curiosity and wonder, are thrust back into the life experience and form a complex which may lie dormant for a long while but sooner or later will break out again, and generally, in a perverted form. The boy will find out for himself and in the finding possibly commit an overt act. In any case he will get a lot of information from the wrong sources and so acquire a cheap and filthy conception of the finest and most beautiful of all natural processes.

This illustration lies very close to daily experience. The same diagram may be utilized to illustrate the operations of an absolutely catastrophic chain of events, the final result of which may be a fearful nervous condition (neurosis) or insanity. As will appear later on in the studies, these complexes have their origin in early childhood in ungratified instinctive desires or fears.

In conclusion of this chapter: Instincts

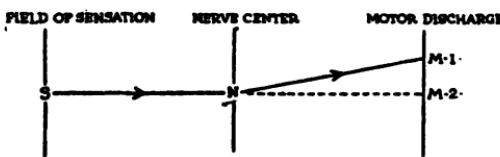
must be expressed in some form. They are forces to be utilized, not condemned. As one biologist put it a while ago, they are "handles to be taken hold of." We ignore or repress them at our peril.

IV

SUBLIMATION

Instincts cannot be permanently repressed. They demand expression. Purely natural expression may be unwise, indiscreet, or even immoral at certain stages. How shall we deal with the situation? Modern practical applied psychology says, sublimate. It borrows the term from the psycho-analytic school, about which we shall hear more later. Sublimation means diversion of the flow of discharge from one channel into another. It means harnessing the instinct to perform useful work. It means direction and control, but not too much.

Again let us employ the diagrammatic method:



Line S-N represents exciting impulse running to nerve center N. Line N-M₂ represents line running to motor discharge M₂. This would be the natural line of procedure. But it may not be desirable, as for example, in premature physical expression of sex instinct. So we divert course of expression and run it on line N-M 1. This will indicate what we mean by sublimation.

Now for the application of the principle. A boy must fight. The instinct is one of the most deep-rooted of his nature. But shall he always fight persons? May this instinct not be sublimated so he will fight things instead of people? We believe this is not only possible but easy. We have seen boys fight mountains and master them. We have seen boys fight the elements, wind and water, and conquer them. How about the fight with wind and wave in an open canoe on an angry lake? We suspect Edward Everett Hale had this in mind when he said that every American boy should walk ten miles in the rain.

There is the troublesome acquisitive instinct. The American boy's pocket is a perambulating curiosity shop. And his room,

if he is permitted to have his way, may contain a perfect jumble of odds and ends, mostly odds. This instinct is still powerful in college students who "swipe" signs and other paraphernalia. Some tourists also seem to have it in well-nigh insatiable form. This is an easy instinct to sublimate. Get the boy to collect natural objects, even birds' eggs in reason, and stamps and coins. In this way the instinct may prove of immense constructive value.

Curiosity demands gratification. It may lead the boy away off. But by keeping him in contact with that which stimulates wonder and gives interesting information, this instinct also may be sublimated.

The most troublesome instinct of all, and yet the one with the richest potentialities, is sex. In the middle and later teens it demands physical gratification. But the pressing economic conditions under which we live and the taboos of the moral order forbid natural satisfaction. Mating must be deferred. Here is a most powerful instinct denied physical expression. What is to be done about it?

But the resources of modern psychology do not fail us. It again says, sublimate: inform, idealize. Give graduated information from wholesome sources and through authoritative and respected channels as required. That is far from enough. Some of the men who know most are the worst sexual sinners. Knowledge will not suffice. We must idealize—idealize the body. Teach the boy to treat it with much respect, all of it—stomach, liver, teeth, skin, muscles, sexual apparatus. He cannot very well debauch his stomach and be expected to have a wholesome regard for the organs of procreation. Paul's psychology was absolutely sound when he wrote the licentious Corinthians that they should treat their bodies as the temples of the Holy Spirit.

But the boy must do more than idealize his body. He must idealize his relations with boys—be a fine, true, reliable friend, do nothing to hurt other fellows in any way. Likewise he must idealize girlhood and womanhood. He must be taught the essential dignity and importance of the functions of womankind.

All this, however, is static and the boy is dynamic. And no part of him is more so than the sex instinct. So his ideals must be vigorously expressed in working for a clean body, which shall be servant not master, in loving boy chums and working with them, in the late teens at least beginning to center his affection upon the one girl who represents his ideals of womanhood, in acts of chivalry to all women, however low or mean, and in service of the kind that costs energy, time, money, and fun.

Sympathy is an instinct which should receive larger recognition, particularly in the middle and later teens. It becomes a very potent force at this time if we will permit. "Charity begins at home" is a phrase to be soft pedaled. Such charity often ends where it begins. This is a period of expanding horizons, for broadening of vision to include all men everywhere, especially those in need. Edward Howard Griggs stated a while ago that this extension of the sympathies is one of the two fundamental principles in moral education. We can well afford to ring the changes on those lines of Kipling's:

"For East is East and West is West, and
never the twain shall meet,
Till Earth and Sky stand presently at
God's great Judgment Seat. . .
But there is neither East nor West, Border,
nor Breed nor Birth,
When two strong men stand face to face,
tho' they come from the ends of the
earth."

We shall now attempt to apply some of the principles we have been discussing to concrete situations. Our first group will be a Sunday school class or club of younger boys, twelve to fourteen years old, in a Protestant church. Certain observations should be made before we begin. In a series of institutes with Sunday school boys and leaders in New York State this was the common experience: men were thinking very little of what they were going to get from a group of boys in the way of a response or an end result. Nor were they thinking very much about the content of the boy, his make-up—the instincts, which are the only boy stuff there is. If they thought at all about objectives they got no farther than to "keep them quiet" or to "keep them busy." Is it

any wonder we do not get results or that boys leave Sunday school and church in disgust?

The outlines at best are simply suggestive. The purpose in preparing the diagrams is to have students grasp the principle rather than any particular method. In preparing them we first put down the responses or results in lives of boys which we are seeking as our objectives during a season's work. Then we put down instincts, which are the common property of the group and which must be appealed to before we can do anything at all. Then we consider the stimuli or material we have to work with.

SUNDAY SCHOOL GROUP—YOUNGER Boys (12-14)

<i>Stimuli</i>	<i>Instincts</i>	<i>Responses</i>
Leadership Lesson Material Group Program Equipment	Pugnacious Gregarious (Subjective) Assertive Acquisitive Constructive Sex Curious Play Imitative	Knowledge Reverence Discipline Team Work Clean Life

Suppose we select knowledge as the first response or objective. It is not the most important, but it lends itself very readily to purposes of illustration. We want the boys to know something as the result of a season's work in Sunday school, to gain knowledge of the subject studied, of themselves, of each other, of the world, of God. Such knowledge will mean increase in power. How shall we accomplish this purpose?

Select knowledge and isolate it from the rest. Then consider what instincts may be appealed to to induce the boys to seek after and acquire knowledge. First is the twin instinct, self-subjective and self-assertive. The boy will want to gain knowledge in part because you want him to, and again because he will experience a sense of mastery of the subject when it is learned. The part which the acquisitive instinct plays is obvious. The role of the constructive instinct is not so clear. But surely there may be a constant appeal to the boy to build up a body of knowledge. Curiosity may be largely featured. The boy wants to know that which is interesting and useful, espe-

cially if it excites wonder. Imitation figures slightly. The boy may be persuaded to get knowledge because his leader has so much, especially if it is the kind of knowledge the boy wants and he admires his leader and wants to be like him.

The third step is to sort out the tools you will use and see how they may be employed to appeal to the instincts. Leadership is conspicuous. It heads the list. It appeals very directly to the twin instinct, subjective and assertive. It also makes a clear appeal

SUNDAY SCHOOL GROUP—YOUNGER BOYS (12-14)

<i>Stimuli</i>	<i>Instincts</i>	<i>Responses</i>
Leadership	{ (Subjective) Assertive Imitative	}
Lesson Material	{ Acquisitive Constructive Curious	} Knowledge

to imitation. The lesson material excites and gets a "come back" from the subjective-assertive—the boy seeks to master the material; the acquisitive—he seeks to acquire

knowledge from it; the constructive—he seeks to build knowledge; the curious—if the material is fresh, keen, and attractive, he is curious about the rest and is eager for more.

Now bracket as in foregoing grouping, working backward again from Response or Result to Instinct, to Stimuli or objective material, and the chart is complete. Further demonstrations should establish and clarify the method of procedure.

SUNDAY SCHOOL GROUP—OLDER BOYS (15-19)

<i>Stimuli</i>	<i>Instincts</i>	<i>Responses</i>
Leadership	{ Sex (Subjective) Assertive	
Lesson Material	{ Sympathetic Constructive Curious	Leadership
Group	{ Sympathetic Pugnacious	
Program	{ (Subjective) Assertive Pugnacious	

Other instincts and responses may be listed and worked out. It will be observed that various stimuli may appeal to the same instincts.

Let us choose Leadership as response, for if we do not produce leaders in the middle and late teens, when shall we? There are at least five instincts to be appealed to and with what? Let us bracket as before. Four stimuli easily lend themselves to use—leadership, lesson material, group composition, and program.

The same general scheme may be applied to other groups—an athletic team or gymnasium group, for example. Here we have

**ATHLETIC TEAM OR GYMNASIUM GROUP
OLDER BOYS (15-19)**

<i>Stimuli</i>	<i>Instincts</i>	<i>Responses</i>
Leadership	{ (Sex (Subjective) Assertive Sympathetic	
Rival Group	{ (Subjective) Assertive Sympathetic Rivalry (Pugnacious)	Fair Play
Own Group	{ (Subjective) Assertive	

Other groupings may be made in working for different responses.

somewhat different stimuli, but the same instincts. The responses to be expected are different.

We are after fair play. How shall we get it? By appealing to certain instincts—all of them in fact, but some more than others. But sex, in its impulsion to service and chivalry; the subjective instinct—playing the game under leader; sympathy—put yourself in place of other team; and pugnacity—rivalry with others in fair play—should be stressed. What stimuli shall we employ to appeal to these instincts? Leadership, of course, the rival group, the good traditions of our own group, and the game itself. Observe the brackets.

The whole scheme is at best sketchy. But it is capable of large development. The essential features are: To recognize that the first consideration in working with a group of boys is to decide what we are after in the lives of the boys. This is the objective. Then find out what the boys have in their make-up to which we may appeal, and then what we will use to appeal to the boy stuff to get the response we want. It is the testimony of

men who have attempted to use these charts, either generally or in detail, that they are very useful. But the method is not as important as the viewpoint. With this chart in the background of his thinking, no man will ever do anything with a group of boys without knowing what he is about and what he wants to accomplish.

V

EMOTION

Emotion is the dynamic of action. If we did not feel we would not act. Feelings are aroused by appeals to instinct. The result is action, unless intellect intervenes.



The line S-E-A represents the whole instinctive process from its inception with a sensation through emotion (E) to discharge by muscular act (A). In deliberative acts Intellect intervenes, so the line of discharge follows the dotted line—I (Intellect) used in a previous and similar diagram. There is this difference, that the above represents a line of procedure which always results in action. Intellect, reflection, deliberation, weighing of consequences might hold the entire process in abeyance. After Intellect says "O.K.," Will executes the decree. It is

the executive phase of the whole procedure. Again we are dealing in abstractions, as we readily recognize. We cannot absolutely divide the instinctive functions into compartments. They are all different aspects of the same continuous process. One starts it going, another gives it force. If there is any opportunity for deliberation another reflects, and yet another is the executive.

If the student is still unconvinced, let him try to "emote" all by his lonesome, or just think or will and do nothing else. It is impossible. Something starts us going; we feel about it and either do something without thought as an involuntary reflex action—straight line E-A in diagram—or consult higher authority, Intellect, and if we decide to act, will.

It will illuminate our subject if we list a few of the unmixed emotions. Again our authority is McDougall. Fear is aroused by the flight instinct, anger by pugnacity, wonder by curiosity, tenderness by the parental instinct, disgust by repulsion. Each of these represents and expresses the way we feel in response to a situation and they will largely

determine what we will do about it. Sentiments are groups of emotions, organized about an object or an objective. For example, there is the sentiment of love, organized about a person with capacity to "love back," or patriotism, organized about a large social unit, country, or religion, organized about God.

Our poverty in literature upon emotion seems almost absolute and as for any consideration of that tremendously important subject, "The Education of the Emotions," who has ever seen that phrase in print and if seen or heard at all, how often? We have heard much about will and next to nothing about emotion, yet how much willing will the boy do without feeling? This field offers the well-equipped explorer a fascinating opportunity for discovery and cultivation. All we are competent to do here is to apply a few essential principles tentatively to boy behavior.

If we can get a boy to feel right the chances are he will act right. Of course, this is assuming that the motor end of the process is in good working order. But he certainly

will not fight unless he feels angry, or study eagerly unless the wonder of the subject grips him, or love unless he feels tenderly. Emotion with him is the spring of conduct. It starts the works and keeps them going. The mainspring of a watch is an appropriate figure. Of course it needs rewinding. Environment should supply that.

The potency of emotion as the central dynamic of action has been convincingly demonstrated in some experiments with infant children. For example, Dr. Watson of Johns Hopkins, in testing the grasping reflex in infants, found that in some cases in which the child could not at first support its weight, it would do so if sufficiently hampered and therefore enraged.

How do we get high school boys to support teams or school papers? Largely by emotional appeal. Why not utilize this vast force for constructive moral and religious education? It surely is not being adequately done now. There seem to be four constant factors which figure in the arousal and expression of the emotions of boyhood.

1. *Stimulating environment.* If there is no

stimulus, there is no emotion. There can be no greater poverty than this. This is the supreme curse of children in tenements or the slums. No grass, flowers, trees, but little blue sky, drab, dull, dirty surroundings, cramped quarters, sodden parents, and under-nourished, irascible playmates. What opportunity for wholesome emotional appeal is there in this? Contrast with this the opportunities for arousing the enriching emotions by a summer in a boys' camp.

2. *Careful instruction.* This should be by example as well as precept, for boy pupils are bound to catch the spirit of teachers and this means their feelings, whether they catch the significance of their words or not. But the boy must be taught to be disgusted with filth, angry about sin, tender toward the weak, and curious about the universe about him and the God who made him. There is nothing more contagious than emotion.

3. *Opportunities for expression.* Here is the crux of the matter. There must be no arousal without adequate opportunity for expression, such as meaningful worship in which there is chance for activity, even

dramatization, patriotic exercises with vigorous singing and pledging of allegiance, participation in "come clean" campaigns in high schools, and such multitudinous acts of chivalry and service as are included in the Boy Scouts', Woodcraft League, and American Standard Programs. All of these afford splendid and worthy opportunities for expressing all the emotions we can arouse. This must be our constant slogan, "No arrouement without expression."

4. *Organization into sentiments.* This process is much more obscure and the method not so clear. But by fixing a boy's attention upon the ideal of love of country, we organize an appropriate group of emotions into the sentiment of patriotism. This emotional grouping may include anger, wonder, tenderness, disgust, and the twin feelings of inferiority and superiority. Another sentiment to be organized is love. The boy must learn to love deeply, mightily, and actively. This he can best do by being encouraged to love persons—chums, friends, family, and later the "one best girl." This sentiment, most of all, seems to feed on acts of uncal-

culating service. We love best those we serve most. The religious sentiment may be organized by grouping emotions of wonder, tenderness, anger, and inferiority and superiority and attaching them to the ideal of God. We must also draw heavily from the sentiment of love. The boy must love the ideal and serve it.

Two examples of the cultivation or education of the emotions are given. The student may easily multiply these:

First, we desire to arouse and develop the emotion of wonder in the boy. How shall we proceed? But before we go on may we pause to suggest that an ultra-scientific age seems much impoverished because of neglect of this emotion. Introduce new, strange, varied, interesting objects to the boy's attention. Do not tell him all about them. Let him find out some things for himself. And for heaven's sake and the boy's do not explain everything to him. It cannot be done anyway, whoever you are or however much you know. The greatest scientist can merely lay the process before us, show us the how. But he is a bold man who attempts to ex-

plain the "why." We must always wonder—that is, if we live truly and see clearly. The boy must always wonder, even if we have to go out of our way to show him things which will challenge interest and admiration and defy explanation. He need go no farther than his own body to find an object to wonder at. This emotional attitude will save his life from becoming blasé, stale, and cheap. The boy or man who has ceased to wonder has ceased to grow.

Second, cultivate anger. Make the boy mad. A speaker once said in the writer's hearing that if John the Baptist saw a beer bottle and could get his hands on it he would smash it to bits. Why? Because the business it represented and symbolized would be abhorrent to him. Our boys, especially in this generation, need to have that hard, unflinching attitude toward iniquity. Germany thought our emotion of anger could no longer be stirred or be stirred enough. She was mistaken. Boys must be made angry and hate and fight as well as feel tender and love and serve. There is much to be angry about, or at—anything which hurts people or

is unjust should make a boy's heart burn within him and his fists clench. And he should be taught not to be too deliberate in the expression of his emotion! The one best way to show him the essential evil of a condition is to reveal its ultimate consequences in the lives of individuals. That will stir him, if anything can.

A word of caution is necessary here. We run into danger if we arouse emotions without opening up the channels of controlled and constructive expression. Nature penalizes heavily for dissipation or waste, and nowhere more so than in matters which affect the nervous organism. The greatest evil is that we gradually lose the capacity to feel, if we do not exercise feeling. We become "sob artists"—ineffective, disorganized, unbalanced, and immoral. Here is the peril of the theater—except the funny plays—emotional movies, art, and most of all, music. That feeling which is not expressed in vigorous muscular action becomes a disorganizing force in the life. There is the horrible example of the girl in the theater who when the orchestra played "The Star-Spangled Ban-

ner" broke out with "I feel so patriotic I just don't know what to do."

There is a somewhat higher and deeper principle involved here. "To him who knoweth to do good and doeth it not, to him it is sin." Of the two classes of sin the sins of omission seem much more damaging to the personality, at least from a psychological standpoint, than the sins of commission.

Just a practical application in conclusion. Never stir the boy's emotion in a religious meeting and not give opportunity for expression in action. The signing of a card is scarcely the beginning. The address must suggest and the follow-up method insure that every boy who has been stirred shall get busy and express his feelings in positive and constructive fashion. Otherwise damage has been done and it is not the kind of damage that is easily repaired.

VI

WILL CULTURE

What is will? As we have already seen, it is not a separate psychological entity. We cannot truly say "I will" and not imply a good deal more than we can think or feel and do nothing else at the same time. It is vital that we recognize it as the executive and final phase of the entire instinctive process. A lot of recent deliverances both in lecture and book form treat it as if it were the beginning. This is a fundamentally unscientific assumption and leads the student into much error.

In order to visualize the entire instinctive operation and get the place of will, let us again employ our diagram.



In the foregoing chapter the entire process is explained in detail. Further examination will indicate the place and function of will.

Will functions after an instinctive appeal to the emotions. They have been aroused, and instead of immediate and involuntary discharge of energy into motor activity, appeal is made to the higher repository of precept and experience, Intellect. If Intellect decides, after reflection, deliberation, and weighing of possibilities and consequences, that action should ensue, Will is the actor. Will always implies action. Without action Will perishes. When we say we will, we mean we have been aroused, feel this way about it, have thought it over, and have decided to act. Only external force can restrain us.

Our big job is to make the boy's will function properly, to make him a good and a strong willer. Dr. Herman H. Horne in his stimulating book, "Idealism in Education" refers to Eu-noias or the good will, Utopias or good environment, and Eugenics or good heredity. These are the ideals of education.

How may we make boys good and strong willers? We advance some suggestions which seem to be based upon sound doctrine.

1. Develop a strong and vigorous muscular

system. Muscles are the instruments of will, but they are more. To a remarkable degree an efficient will is the product of a high-toned, well-tempered and coordinated muscular organization. Muscles have a reflex effect on nerve centers. A flabby man is likely to have a flabby will. There are sound psychological and physiological reasons for this fact. If the muscles are weak and ineffective, the will is likely to suffer atrophy for lack of an adequate vehicle of expression. Of what use is it for a man to will to undertake great and hard projects if he lacks the muscular power to execute them? He cannot even continue to will. His intellectual nerve cells discover that they have no instrument for executing orders and give up in disgust. The person becomes a dreamer and a drifter, with the moral and mental qualities of an invertebrate. It is probable that as Theodore Roosevelt gained in muscular power his will functioned with increasing vigor. The nervous system may sometimes be so finely organized and of such quality as to stimulate to extraordinary action, even when muscles are weak. But such a person will usually

show firmness of muscular fiber, even if there is not much of it.

2. Encourage vigorous muscular reaction. An undernourished lackadaisical actor is a weak willer. Boys should play hard, and should undertake fun and tasks with pep and energy. We should not be so critical of the boy who is a hard loser in athletics. Better by far to have him a bit "sore" than not to have him care enough.

3. Supply stimulating and constructive objectives for boys to strive toward. In early teens they will work to attain visible and material rewards, such as insignia and prizes. In later teens they will struggle to attain ideals. The Boy Scouts offer an admirable program to get boys, especially younger ones, to work for substantial and material rewards. The program of a religious fraternity for older boys which makes one of the requirements of admission the rendering of Christian service is an illustration of the fact that leaders have recognized, perhaps subconsciously, that an ideal may take the place of a reward as an objective.

4. Create situations which require sus-

tained effort. For younger boys there should be a graduated scheme of awards and for older boys graduated achievements. Rewards should not be too easily or quickly obtained or ideals realized. Tasks must be increasingly protracted and difficult. There must always be something ahead to work for. We have fine examples of the correct operation of this principle in the Boy Scout, Woodcraft League, and American Standard Programs.

5. Get boys to do hard stunts just for the sake of achievement. I have seen boys climb high mountains, with heavy packs, over rough trails, with cloud-caps before them on the summits, and no possible chance of a view. I have seen a boy go through the ice in Lake Champlain, on purpose, and in his birthday clothes, in February! Why did they do these stunts? Why do we take cold baths in the early morning? Certainly not primarily for the beneficial physical reaction, for while that is considerable, it certainly does not compensate for the effort. Is it not because while the cold bath produces goose flesh on the skin, it puts "iron in the soul"? Here we may have the beginnings of

courage, the willingness to dare, to undertake adventure and tempt fate. Certainly the effort involved in undertaking hard physical tests, even to the extent of punishing, but not abusing the body, increases the power of the will and its energy. But there must be attainment. We must experience the thrill of victory as we attain our objective. We cannot afford to stop half way up. That more than spoils it all. Better far if we had never started. Nor when we have determined to take cold baths and started, must we quit, except for physical incapacity. For once we turn back, the curse of Lot's wife is visited upon us. While we do not turn to salt, part of us at least turns to putty!

6. Train boys to make their own choices. The achievement of moral independence occurs in the teens or not at all, except as the result of some cataclysmic upheaval, such as conversion, in later life. This achievement is the greatest boon that comes to boyhood. It is accomplished by the gradual transfer of authority and control from parents or an institution to the boy himself, until he emerges from the adolescent period a self-

controlled individual, with the ultimate seat of authority within. Then he himself is competent to act as final arbiter. This process is the most difficult in education and yet the most essential.

The evolution or transfer seems to hang upon the matter of choices. The boy must begin very definitely to choose for himself in childhood, but in the early teens he should have opportunity to make what are to him very vital decisions—for example, when he shall put on long trousers, despite the propensity of mother to keep him in “short pants” so long that it works injury to the boy. He should choose his clothes—after counsel of course—and begin to buy them, and should choose his school studies in part and many of his activities.

With the advent of the middle and later teens, from sixteen on, he should be forced to do nothing but keep the law and work. It seems a great error to force him to attend school, church, Sunday school, or college, to refrain from smoking, if he wants to, to go with “nice” boys, and so on. “*Verboten*” is a dangerous term to employ during this period

in a boy's life. Counsel—sympathetic, wise, farsighted, the kind that always goes far enough to show the ultimate results of a course of action in terms of experience—is the rule for adult mentors. Trust and patience are other key words.

If a schoolboy wants to work for a while let him. It will probably be a valuable experience. If he wants to smoke, let him. He will anyway! But show him in plain manner the consequences of smoking. Do not over-state, but tell the truth. You may even add that you would rather he would not.

Heaven help us and the boy if he does not learn to choose for himself during the teens! One reason why so many boys from apparently good homes go wrong just as soon as they get out of them is that they have had all their choosing or most of it done for them, and in addition there may have been an adult attitude of questioning, suspicion, and distrust. The results are usually tragic and are not the boy's fault. The boy cannot become a good willer unless he learns to make right choices all by himself. This is the *summum bonum* of moral education.

7. Help the boy to organize his ideals about a central objective or purpose which will dominate his life—his life work, for example. We make a plea for some change in our system which will enable the average boy to determine about what he is going to make of himself in the middle teens. Many school men believe a high school boy can have no more effective means of achieving moral independence than a vocational purpose and objective for which he will make large sacrifices.

The one "best girl" may also be a most potent influence. The home which she helps to visualize will prove a most influential ideal to which to relate the whole life program of activities. I have observed that some of the happiest marriages have grown out of boy and girl romances.

VII

FREAKS

This chapter is about boys who are different. "He's a nut" is the boy phrase. It expresses scorn, contempt, and disgust. Boys who are physically defective or strikingly different do not seem to suffer such disapproval. "Fatties" generally get on with the crowd very well and so do "skinnies." Lame or deformed boys if mentally regular are sometimes, possibly often, the recipients of marked recognition. We know of a boys' camp where a badly crippled boy was always chosen for baseball. Of course he could field and bat fairly well, but some one had to run for him. The crowd was remarkably considerate.

But let a boy be "off" mentally, and the crowd is never more brutal than in its treatment of him. He does not conform to type and therefore cannot belong. This is a biological as well as a psychological law. It goes

away back to the beginning. By the way, we believe a sane person is not especially popular in an insane asylum. One reason why the crowd resents the presence of a person who is somewhat "off," is that that individual may, by accentuating some common trait, show just how absurd we all are.

Crowds emphasize the "off" feature when that is the last thing on earth to do. Great damage is done the unfortunates and ourselves when we make fun of them or hold them up as public spectacles for ridicule. It is thoughtlessly done, but nothing is more cowardly or despicable. The abnormal boy may be a genius in disguise. In fact he often is. Unless there is some congenital difficulty there is very fair prospect of cure. He may merely need balancing. One trait may be over-developed or stressed. It may require toning down while others are toned up.

We surely cannot treat the patient until we find out what is the matter. That is *diagnosis*. Then we may prescribe and begin to expect a cure. A physician would never treat the body without careful diagnosis. Neither should a mental or moral healer, and,

by the way, the latter need quite as much if not more training. A mental physician is called an alienist. A social worker should no more think of handling a real "case" than he would of prescribing for a serious physical ailment. While trivial difficulties may be handled alone, any serious disturbance must be taken to an alienist or neurologist.

We shall get farther in less time by studying the work of one of the great neurologists and alienists of modern times. If Sigmund Freud, of Vienna, is not the creator of the now famous psycho-analytic method, he has certainly been its foremost developer, until it is now a science. As we discuss his theories we shall see how directly we may apply many of his revelations to work with boys who are a bit "off," even without recourse to an alienist.

1. Freud's doctrines are the product of actual experience. They have come out of the laboratory, not the library. His method has been inductive and analytic. He practiced and observed for a long while before he began to teach and write. He apparently began with no predilections or prejudices.

He seems to have approached his subject with a candid and open mind.

2. Here are a few of his doctrines:

a. All functional neuroses or nervous disorders have their origin in the experiences of early life. Some fearful or abnormal occurrence has created the difficulty or the "complex," to use the term which is now current.

b. The phobias or fears or irregularities upset the whole nervous organism and have widespread and ever expanding effects as the complex seethes in the background of consciousness or, as he believes, in the so-called sub or un-conscious. The complex grows constantly larger and more menacing and demands discharge or expression, always in a perverted form.

c. The first business of the Freudian is to locate the original cause of the difficulty, even if this involves a long period of observation, as it usually does. We must get back to the origin of the difficulty, even if it be traced to earliest childhood. The second business of the disciple of Freud is to get the patient to recognize the source of the neurosis or difficulty. This is very hard, as the

patient is usually most reluctant to reveal or recognize what may be a very embarrassing condition.

d. If the first cause is brought to light and recognized by patient as well as physician, the cure begins. In much psycho-analytic work it seems to be the presumption that the cure is assured if the origin of the difficulty is acknowledged by the patient.

e. Dreams are utilized for the purpose of revealing concealed motives and desires and for exploration of the past and unraveling its significance.

f. Every dream has a motive. It is an attempt at wish-fulfilment or gratification of desire. Sometimes the wish is infantile in its simplicity and easily understood. But in maturity it becomes very complex and it is exceedingly difficult to discover the motive. The dream work dramatizes, condenses, employs symbols, especially for sexual organs and acts, and transfers personality as, for example, when we recognize another person doing a thing we want to do ourselves we are that person. His form and name are simply masks for ourselves. Dreams are censored,

but not so much as thoughts in waking consciousness. The censorship is relaxed and we reveal more of our true selves in our dreams than in waking activity. While dreams are set going by very recent and apparently very trivial events, their content is drawn from the past.

g. Trivial and inconsequential events of everyday life are closely studied by the psycho-analyst. They may have large significance and in them we reveal more of our real purposes and motives than in well-considered acts. This seems especially true of our forgettings. In Freud's very fascinating book, "Psycho-Pathology in Everyday Life," he shows how we purposely forget words, names, places, people, and appointments and also how we mislay articles, while they may seem very precious, because we want to. They have some association, meaning, or significance which we dislike. Very often the psycho-analysis may begin with such a trivial occurrence.

h. According to Freud the sexual impulses and desires assume the preeminent role in causing nervous and mental difficulties.

While we may not at first agree with him, his theories of sex will repay close scrutiny and examination. He declares that sex begins to be expressed at birth. It is a potent force from the very beginning. Sex seems to be the physical root of all human relationship. To Freud all physical contacts have sexual significance. Fondling, sucking, wrestling between boys, as well as between persons of different sexes, caressing and kissing all have sexual meaning. Most nervous and mental difficulties, if not all, have their rise in sexual dissatisfaction. See his book, "Three Contributions to Theory of Sex."

So much for the Freudian theory and doctrine. How shall we apply it to boys? All are more or less abnormal. The normal individual is an ideal. We get our norm by striking the average. Those who deviate are ab- or sub-normal. Our present task is to apply some of the Freudian theories and also those of other psycho-analysts to the treatment of boys who are irregular or abnormal. As we see quickly, application cannot be made directly, but by inference or implication.

We may state that if a boy is not congenitally defective, he is subject to treatment. If he does not respond to simple study and treatment he should be taken to an alienist, preferably one of the psycho-analytic school. Many mental abnormalities may crop out during the "storm and stress" of adolescence, and that is the time to discover and eliminate the trouble. Freud's work seems to have been altogether with adults. A Swiss pastor and educator, Pfister, has used the Freudian methods in work with adolescents. This is particularly interesting to us who work with boys. Pfister's book, "The Psycho-Analytic Method," is particularly recommended in this connection.

The questionnaire which follows has been evolved as the result of some attempts to apply the psycho-analytic principles to work with boys. It was first employed in some classes at the Eastern Y M C A Summer School at Silver Bay, N. Y.; next with a clinic composed of some Y M C A Boys' Work Secretaries residing in the neighborhood of New York City; subsequently it was used in the summer school of the Y M C A

College of Chicago at Lake Geneva, Wisconsin.

Subject's Name..... Age.....

Physical Aspects

Height.....

Weight.....

Is he well developed?.....

Is his flesh firm or flabby?.....

Is he active?.....

What athletic interests has he?.....

.....

Has he any physical defect? If so, describe it.....

.....

Is he pubescent or past puberty?.....

.....

Is his skin fine or coarse in texture?.....

.....

Is he blond or brunette?.....

Is there any marked abnormality in shape of head

or face? If so, describe it.....

.....

Does he appear to be well nourished?.....

Parentage and Home

Is there any mental or moral irregularity in parentage?..... If so, what is it?.....

.....

.....

Is there apparently enough income for a comfortable living?.....
Is his home attractive or repulsive?.....
How large is family?.....
What does father do?.....
Is there any drunkenness or sexual immorality on part of parents or other members of family?.....
What is nationality of parents?.....
Is there any trace of mental irregularity in family?.....

Mental

Does he learn quickly?.....
What school or mental subjects interest him?.....
What does he read?.....

Temperamental

Is he affectionate and physically demonstrative in expressing affection?.....
Is he fickle? (Change friends quickly).....
Is he excitable?.....
Has he a quick temper?.....
Is he pugnacious?.....
Is he persistent?.....
Is he responsive?.....
Is he ambitious?.....

Moral

Is he normal in sexual matters?.....

Has he any immoral habits?.....If so, what are
they?.....
Is he honest?.....
Is he loyal?.....
Is he strong-willed?.....
Is he sympathetic?.....
Does he lead or follow?.....
Has he a purpose?.....What is it?.....
.....
Does he smoke?.....
Is he respectful?.....

Schooling

Is he at school or work?.....
If at school, in what grade?.....
If at work, what does he do?.....
.....

Social

Is he a member of a gang?.....
Is he a ready mixer?.....
Has he any particular chum?.....
What does he do for recreation?.....
.....
What is his attitude toward girls?.....
.....
What are his manners?.....
What kind of boys does he go with?.....
.....

General

To whom does he look up?.....
.....

What is his attitude toward religious matters and institutions?.....

What is his greatest defect?.....

What is his strongest point?.....

.....

Have any events of large significance occurred in his life?.....If so, what were they?.....

.....

.....

What in your judgment is the matter with him?
(Diagnosis).....

.....

.....

What do you think should be done with him? (Prescription).....

.....

.....

Filled out by

How does it work? We cannot claim much for the technique, but we can claim a good deal for the idea back of it and that is much more to the point. Boys have been constructively benefited as the result of its use.

Take J. McN., aged seventeen, for purposes of illustration. Here are some salient

facts brought out by charting of boy. Weight 130, not well developed, stocky, flabby fleshed, active, likes basket ball. No noticeable physical defect. Is past puberty. Fairly good home. In first year high school. Ready mixer. No chum. Studies to be actor or detective. Crazy about girls, but they have no use for him. Fairly good manners. Travels with rather a loose bunch. Does not learn readily. Interested in oratory, acting, detective work. Is fickle, excitable, has quick temper, pugnacious, persistent, ambitious, seems honest and loyal. Is follower rather than leader. Purposes to be an actor. Cannot discriminate between facetious and serious. Strongest point is sincerity. He seems to be a "nut" in fullest sense of word. Something drastic must be done with him or he will land in a padded cell.

Do you get his picture? Remember that this report was made by a young secretary without much psychological study or experience. Here is an attempt at diagnosis and prescription.

Diagnosis:

Show evidences of retarded mentality—

seventeen years of age and in but the first year of high school.

Not necessarily very abnormal.

There are evidences of romantic disposition.

The boy does not sense or grapple with reality. He lives somewhat in a realm of make-believe, as is seen in his fondness for acting and detective work.

Girls may repulse him because he is rather odd in manner and they would be laughed at if they encouraged his advances.

Deprivation of girls' company may account in part at least for his craze for it.

Prescription:

Get him to read strong romantic literature.

Straight talking to might help, the kind which would show him up.

Ascertain if he has any mechanical or manual interests. It would be well to get him to develop along these lines, for the present at least.

Do not laugh at him too much, nor encourage others to do so.

Get him to keep out of the limelight and to work very quietly.

He needs serious constructive purpose and most of all actually to face the facts and grapple with them.

Here is another—"C. H." seventeen years of age, very thin, under-developed, weight only 120 pounds. First year high school. Attends neither church nor Sunday school. Craves sugar. The rest of the study reveals a continuous suggestion of negative qualities and responses. This, by the way, is very likely to be true of abnormal boys. He is not a member of gang. Is not responsive. Apparently electricity represents his sole interest in life. He wants to become an electrical engineer. Here is the analysis.

Diagnosis:

Sub-normal physically and mentally, as is evidenced by his very light weight and lack of physical development. He is seventeen in June and only in first year high school.

He has not a normal religious attitude either, as is disclosed by the fact that he does not attend church or Sunday school.

The fact that he craves sugar may indicate

some fundamental physical condition which needs looking into.

The fact that he is so much of a recluse is very significant. It may indicate sexual abuse.

Prescription:

Very thorough physical examination is essential. This should look into the condition of the air passages particularly. The boy may not be getting enough oxygen.

The right man should win his confidence some time, and as a method of approach we would suggest his major interest, electricity.

The thing to take hold of is his interest. It might be well for him to leave school. It is probable he will not get very far in high school. It is probably irritating him to have to remain. If he could get employment for a while in some electrical line it would be advisable for him to do so.

Again we must repeat a warning expressed in an earlier paragraph of this chapter—cases which are at all serious should be taken to an alienist at once.

VIII

THAT BAD BOY

He differs from the "nut," in that he may be very normal. Possibly too much so! Be that as it may, he is the type that is always getting into trouble, not so much with others of his crowd as with constituted authority or with society. He causes much difficulty. We do not laugh at him, we throw him out! And every time we do it we confess defeat. He has beaten us.

He may be just a bully or an objector, or a sneak. In any event, his case must be carefully considered. It is common experience that he is more easily handled than the abnormal boy. It is not nearly so difficult to find out what is the matter or to prescribe and effect a cure. Often the difficulty is wholly physical and a correction there may clear up the situation.

We will indicate several elements or causes of badness:

1. An over-supply of nervous energy, an excess of physical vitality. This often makes a boy boisterous, rough, and hard to handle. He may be inclined to tease and bully. This boy is valuable and should not be repressed. He has some of the fundamental elements of leadership. What he needs is responsibility. This always has a sobering effect. He may often be placed in charge of a group. This has worked especially well in boys' camps.

2. Excessive individuality, manifested very frequently by lack of conformity. Here again we may have a genius in disguise. Wise counsel, combined with group compulsion, will often turn the trick if wisely arranged.

3. Excessive ego. This usually takes the form of various exhibitions of "big head" or "enlargement of the cranium." Such boys easily become bullies. The best treatment is a good "beating up" by some one their own size or a little smaller. Here again group discipline may, if guided just a bit, show a chap his place very effectively—certainly more effectively than any adult exhortation. Numerous instances of the process will occur to the mind of every experienced worker

with boys. "Hands off" is a good motto for the leader. But he must help to supply the appropriate situation for the group to perform the operation, whether in a boys' camp—and there is no better place—or in a gymnasium, or on the playground or in church. That is his function.

4. Physical defects. Frequently these are the root causes of the badness. Under-nourishment, adenoids, and anemia are contributory factors. How can we expect a boy to be good if his body is not getting enough nourishment, or his lungs enough oxygen, or his blood is impure and thin? In the clinic to which we referred in the last chapter, several difficult cases were cleared up by physical examination and minor surgical operations. There are extreme cases of bone pressure upon brain cells which have caused immoral conduct on part of boys. These are cured by major operations.

5. Inferior environment is frequently the principal cause. We know a man who grew up in a poor neighborhood in New York City, married, and raised a family, but did not recognize the essential difference between

right and wrong until in middle life he joined a men's Bible class. Have we any right to expect boys who grew up under such conditions to be good?

6. Belated emergence of childish or infantile tendencies may be another element of badness. It certainly appears to be a contributing factor. The phenomenon of kleptomania may be due to this condition. By the way, the adolescent boy who steals is the toughest sort of a tough problem. His is a baffling case and should be examined with extreme care. He needs our best thought. Various conditions may contribute to the situation—lack of moral education, physical deficiency, formation of the anti-social complex which impels him to get even with society. Another strong motive is to get money for use for some impelling purpose. Often the boy has no adequate social conception, no mental picture of himself as a free moral agent growing into strong responsible manhood. Certainly we should not indulge in any pious, religious, or moral discourse or send him off to juvenile court until we have attempted to find out what is the

matter. Until we do that our efforts, however strenuous, will avail little. What the boy needs is not a moral code but a change of disposition, and that is a very tedious process. He must have a different set of motives before he can be trusted.

Before proceeding further in the discussion of that bad boy we should examine the theories of Dr. Adler of Vienna with regard to the causes which produce not only badness but other abnormalities as well. Dr. Adler is a fellow-townsman of Freud's and is also a psycho-analyst. He has done work like Freud's and while he agrees with Freud apparently with regard to many important phases of the treatment of neurotics, he does not agree with him in the latter's conclusion as to the causes of some of the difficulties. We may understand Adler's theory by setting it in contrast to Freud's. Freud places the origin of most of our nervous and mental difficulties in the "libido" which is a term to express sexual desire. He says that most, if not all, of our troubles are due to sexual dissatisfaction.

Adler, on the other hand, postulates

"organ inferiority" as the first cause. He means that a child who is physically deficient in some respect, either with regard to external organs, particularly the sexual, or internal, as the stomach, will be sensible of its inferiority, whether consciously so or not, and will try to make up or compensate for its shortcoming. In the process of attempted compensation its conduct may assume many absurd forms, not only as a child but as youth and adult. Because of inferiority it tries to make its place secure. It imagines that it has powers it does not really possess. It lays out for itself a fictitious course of mastery over others and its surroundings and starts toward the goal. It lives in a realm of "accentuated fiction"—of unreality. It experiences periods of intense ecstasy as it contemplates its glorious powers. But as soon as these come into conflict with reality, with life as it is, there is just as intense depression.

It practices ascetism, abuses the body, disparages others, and even is most punctilious in observing the proprieties, as in social intercourse. It may always be on time in keeping

appointments, just to demonstrate thereby its innate superiority to others who are not. So it runs down and deprecates self, just to show how humble and free from conceit it is. The implication is always that it is in these and other respects superior.

In all of neurology there seems to be nothing more futile or tragic than this attempt to compensate for the inferiority, to grasp at the unreal. While Adler's theory may be but a half truth, it is most illuminating. It explains a very great deal. In it we may find the explanation of the origin of that form of insanity which is expressed in intense delusions. The theory certainly has immediate significance for us. It helps to explain the causes of both abnormality and badness. We assume that the treatment is the same: trace the trouble back to its source —of which the patient is not consciously sensible—reveal the cause to the patient, and then help him lay out for himself a real and rational program of compensation.

The opinion has been advanced that much of the overweening desire for domination manifested by the recent Kaiser of Germany

may be traced to "organ inferiority." His left arm is deformed. From earliest childhood he must have been sensitive to this defect and he has tried to make up for it. These efforts have led him to his present state and account in part at least for his neurosis, for he surely seems to be a neurotic if not a paranoiac.

A possible case of organ inferiority is found in the case of the boy who threatened to shoot the general secretary of a YMCA and put the boys' work man in the hospital. He was ungentlemanly in the building, got excited when threatened with disciplinary measures, and was much inclined to mischief. After a talk he was inclined to make friendly advances. He shifted from one job to another very readily. He was inclined to tell the secretary about a man whose relations to boys were vicious. It is evident that there was lack of satisfaction in the boy's experience. He was in the middle teens and there must have been several contributing causes. His case would call for careful and sympathetic observation, heart-to-heart contact with a friendly, wise, and virile man.

leader, the setting up of a reasonable objective toward which he could work, and the working out of a program of activity which would enable him to execute his purpose. He had surely been trying to overcome something, but in such a manner as to get himself and others into trouble.

To revert to the large inference from Adler's theory of inferiority and consequent effort to compensate: If a boy is bad, perverse, unresponsive, look for some physical condition which is handicapping or hindering him—stunted size, defective organ, stomach trouble, defective eyesight, anything outside or in which tends to make the boy different, or inferior to others. In his abortive, exaggerated, and largely unconscious effort to make up for his deficiency the boy may get into trouble. The first move is to find out what is the matter and Adler suggests where to look for it.

The writer is sensible that the limitations imposed by the size and character of this series of studies prevent comprehensive discussion of the theories of Freud, Adler, and others. Their conclusions are most interest-

ing and significant. It is patent that in all persons there are traces of ab- and sub-normality. Therefore one has but to look within to discover the germs of all sorts of nervous disorders. These are merely accentuated in persons who are peculiar, eccentric, or insane. Consider, for instance, the operation of Adler's compensation theory. All of us experience in ourselves efforts to compensate for our defects, only some are more successful than others in concealing the effort!

In conclusion may I suggest that one of the most beneficial practices for a student of boy life is frankly to examine himself occasionally in the light of the disclosures of the psycho-analytic school. He will see much he does not like, but the effect will be wholesome. It will help to make him a more real, sincere, and sympathetic friend of boyhood, especially that large percentage of boyhood which is too different.

IX

CAUSATION

Every effect has a cause. This is the fundamental and universal concept of physical science. It is too little recognized in the moral realm. But it is just as true there as elsewhere. Badness and mental delinquency are caused by some condition or circumstance over which the child has had no control. He is simply a victim of them.

We have a physical sanitation—why not a moral? Professor Groves has implied much in the title of his book, "Moral Sanitation." By the way, boys' workers should be very much more sanitarians than physicians. The former is their proper function and the one which they are very much better able to discharge.

The first business of a moral sanitarian is to seek to control or at least to influence causes. This means creating conditions which will conduce to right reactions from

the earliest infancy. The vital importance of this attempt is realized when some folks who ought to know say that the disposition is fixed in the first five years of life. A business man told the writer that his wife had spent the whole of one afternoon in getting her little daughter to pick up a book she had thrown on the floor. The child was rebellious and obstinate. Ten minutes before the father returned the child picked up the book. This was one of the most crucial moments in the child's life. The whole trend of her future depended upon this act. It must have been most exhausting to the mother, but the result would have been worth a week or more of effort. For the child, now a grown woman, became a person of remarkably sweet disposition. This was the turning point.

Consider another phase of the matter. Three years ago the *American Journal of Insanity* carried the story of a young man not yet twenty-five who had been sent to an asylum as hopelessly insane, and there was apparently no physical or structural difficulty. The alienists traced the source of his

trouble to the practice of his mother in shielding the boy from every "wind that blows." He was never expected to do anything he did not want to. He was always provided for and protected. He lived constantly in the realm of unreality. When he encountered the real world the shock was too much for him. His reaction was completely negative. He stayed in bed! There was nothing in his make-up, physical or mental, to make him assert himself. So he did not. In a class where this incident was recounted a member told of a similar case which came under his immediate observation of a man of thirty who committed suicide. There was really no other alternative.

The second broad principle is: Where there is difficulty, look for the cause. Modern therapeutics treats causes, not symptoms. That is one reason why the twentieth century druggist has to run a department store. But moral and religious practitioners are still treating symptoms, if they even bother to look for those! Psycho-analysts, as has been already indicated, spend practically all their time searching for causes. Of course,

they treat meanwhile and so should moral workers, but only tentatively. When the diagnosis indicates that conditions are not as we imagined we should be willing and eager to change the prescription.

Stimulate normal expression. Restraint may be dangerous. This idea has already been so thoroughly developed in the chapter on Instinct that it needs little more than "honorable mention" in this place.

A case came up in class, however, that showed just what results repression is likely to produce in the experience of a lively boy. It is given here in condensed form. He was charted as indicated in a former chapter. He was five feet, nine inches tall, weighed 140 pounds, was sixteen years of age, thin, firm-fleshed, active, with a fine skin, brunette, played baseball well. Parentage and home seemed normal, but rather overpious and repressive. Father was a blacksmith. Boy worked, left school in eighth grade. Member of gang and its leader. For recreation shot craps and played poker. Poor attitude toward girls. Learned very readily. Fond of some good literature. Read a good deal.

Affectionate, fickle, excitable, quick tempered, pugnacious, persistent, responsive. His only ambition, he said, was to be mean. Smoked. Was suspected of irregular sex relations with girls and of masturbation. Strong willed. Leader. Hated religion and its institutions. Was generally disrespectful. Strongest point was a keen mind.

In a superficial and hasty attempt at diagnosis the class considered as a first cause the repressive, unsympathetic, and pious parentage. The home must have repelled the boy. It was assumed that some of his more ostentatious deviltry was a cloak to conceal some hidden desire or motive. His reading of good literature revealed some constructive interest. It was agreed that the only method of approach was along the channel of the affections and the man who undertook it would have to be warm hearted, virile, and discerning. He could never treat this boy as a "case" and he must begin with a deep yearning for his complete salvation. When the "big brother" had discovered the dominant constructive interest then he could begin to build. The boy had much in him and should have been

encouraged to express it from the beginning. It is a tragedy that a life with such fine possibilities of leadership should ever be wasted.

As a fourth guiding principle we should lay down this proposition: In infancy and early childhood we must expect persons to act rightly, even if the correct attitude does not accompany the act. The child may be too young or may not have achieved sufficient moral discernment. But in adolescence at the very latest the attitude must not only parallel the act, one must spring out of the other. Otherwise we shall have serious trouble. Consider the cases of young boys forced to be polite for whole afternoons in the presence of Mother's women friends. They are probably perfect little devils inside. But dancing school and other institutions may smear the surface with a kind of veneer. The chances are that the good manners of apparently well-bred boys are just sham. And the boy soon enough learns to use them as a mask behind which to conceal ugly thoughts and purposes. Beware of the polite little gentleman. That is, if he is in the adolescent period. We recognize the essen-

tial fact of this principle from another angle. Children are symbolizers. If immediate gratification is denied they resort to symbols, innocent enough in appearance, but their meaning to the children is demoralizing. So with children of an older growth. According to Freud, sexual symbolism is very resourceful and up to date. In twentieth century dreams it employs airplanes as part of its equipment. Further, how often we dream of some one else, even in day dreams, and regard with intense satisfaction his evil deeds. All the while these thoughts represent our fundamental attitude, whatever our acts may be. These considerations but drive our point home.

We may determine a boy's fundamental attitude by his independent and uninfluenced choices. It is one of the principles of the new school of moral psychology that the boy should not experience a deep or poignant sense of sin or be forced to wrestle with temptation too hard. There is moral over-strain just as there is physical. Too intense effort may have a similar effect upon moral nature. We know from experience that one of its

evil effects is morbidity and that is always unwholesome. We remind ourselves at this point of the educational ideal of Utopia—a good environment.

Another essential principle is that truth or reality should always be the basis of relations between persons. We should tell and live the truth with boys. In childhood this means satisfying curiosity honestly; in youth exchanging confidences. It was the late President Hyde's practice to discuss important and difficult problems at table with the whole family, including children. And certainly there have been few keener moral leaders in our generation in America.

The handling of the Santa Claus myth is a difficult problem. But even here, as soon as the child is capable of abstraction, the notion that Santa Claus embodies the spirit of Christmas may be sown as seed in the child's brain. Further, the spirit of play may so permeate the whole of the activities of the Christmas season—and this means that parents play as well as children—that the end-result in the child's life is constructive.

Finally, unless the moral life is made satis-

fying it will not endure. Even the heaviest sacrifices must satisfy. Until a moral code is attractive we have no assurance of its ultimate or even immediate acceptance. This does not mean sugar-coating, but it does mean that, by atmosphere and adult example, the doing of right is so satisfactory that wrong is repellent. The boy smokes because, for one reason at least, the man seems to find satisfaction in the process. If a man whom he respects does not smoke and seems to be happier for the refraining, the chances are the boy will not, either. This is a negative illustration of a very positive principle. We imitate that line of conduct which seems in other people to satisfy them. By the time a boy is through the teens he should do right not because he is forced to, but because he wants to. And he wants to because the results of right conduct are much more satisfactory to him than wrong. Then he is morally safe.

This discussion points unerringly to the vital place of the home in the human economy. All other agencies and institutions are but supplementary in the great enterprise of

moral education. The chief work of the moral sanitarian is to help build good homes. One peril of workers with boys should be mentioned at this point. In our eagerness to procure immediate results we neglect to help lay out broad programs of community activity, which will result in strengthening and developing the basic human institutions. Chief among these is the home. Two lines of endeavor are apparent. One is to work more with fathers and mothers, even if that means that we work less with boys. And then we do well, by example and intelligent programs of activity, deliberately to raise up in the minds of the older boys and girls the ideal of the perfect home. If we fail at this point, the future is dark indeed.

X

BOY RELIGION

There seem to be as many definitions of religion as there are varieties of religious experience. Here are a few. The eclectic may take his choice or, better still, construct one of his own. Religion is the life of God in the soul of man. It is a spiritual interpretation of experience. It is the sum of a person's beliefs beyond the realm of sense. It is the process of the organization of the higher values and the attempt to incorporate these into the life program. It presumes the existence of a supreme being, whom we worship and serve and who personifies our ideals. In this sense at least it must be always anthropomorphic and, even with the revelation of Jesus, imperfect and incomplete.

The religion of childhood is a kind of vague, but very practical and active, mysticism. The child's questions and activities reveal what is going on inside. Who has not played

at going to church or performed solemn rites and rituals in childhood? Children are capable of acquiring very beautiful ideas of God and in their wonder there is the germ of a fine religious experience. God to childhood is a kind of super-being, a good fairy, who appeals with power to the child's imagination.

With the dawning of adolescence, marked as it is by overwhelming changes in physical structure and functions, there is a marked tendency for old notions and attitude to slough off. Only a remnant remains. For a time physical activities and interests predominate. This is a period of physical hero worship. Religious ideals must be organized about such personalities. This is the time for the study of Old Testament heroes and other men who had remarkable physical power, but who employed it for worthy ends. If the life of Jesus is studied at all, we must present the virile, active, energetic, masterful physical aspects. The boy in the early teens cannot grasp the whole significance of the sacrificial Jesus. He cannot understand the death on the cross and the attendant suffer-

ing and humiliation. If Jesus had descended from the cross and routed his enemies in dramatic fashion this phase of His life would appeal very much more than it does. The Cross and the self-abnegatory features must be saved for the middle and later teens. The boy simply cannot understand physical non-resistance. If we try to undertake the job, the result may be abortive.

As the boy passes into the middle teens he is less dominated by physical ideals, is more reflective, more responsive to moral appeals, and begins to be idealistic. That is, he is capable of abstracting an ideal and following it, rather than a leader. As he gets into the later teens idealism becomes dominant in his life. It may be a low ideal, for there are all kinds of ideals. He may sacrifice everything in order to attain his ideal. One of his ideals is truth. He will question the claims of religion if it does not seem to square with fact. He must satisfy himself. He is beginning to organize his ideals. This may be the first step in developing a personal religious experience. Upon this experience he will erect his religious philosophy.

Some of the salient and more readily discernible elements in the boy religion of the middle and later teens are:

Reality. It must be genuine and honest-to-goodness. No mere mystical concept will satisfy. The scheme must be reasonable and rational and satisfy his budding intellectual capacities.

Expression. It must afford ample opportunity for the employment of all of the boy's powers—on the athletic field as well as in church, in schoolroom, at business, in the shop, with the gang, everywhere. "No impression without expression" applies here with tremendous force. Just sitting in church will never make a boy religious. It may have a very opposite and undesirable effect. A boy cannot be religious unless he acts it.

Sociability. One of the first expressions of religion in boys in the early teens is loyalty to the gang. No mere individual experience will satisfy. He must go with the group or the group with him. Incidentally, any older person who attempts to break down the boy's loyalty to the gang by getting him to "snitch"

is doing the youngster a grave moral injury and is using his power to break down religion and morality. For a while in the early teens a boy should be more loyal to his group than to anything else except his home. And later on his loyalty to the group should transcend loyalty to the adult mentor or leader or to the institution of which the group is a part. In intense loyalty to his immediate fellows he is laying the foundation for a very wide and thorough loyalty to those interests and institutions which may claim his fealty in manhood.

Morality. This is a period of intense ethical idealism. No religion can succeed which has moral knotholes in it. It must measure up to the boy's highest ethical aspirations. No mistake is ever made in making the genuine ethical demands most absolute and exacting. That is what the boy expects. No standards of honor, honesty, or purity are too high to hold before the eyes of boyhood. It is assumed that these standards are real and fair, not false or fictitious; further, that they are positive, not negative. That they do not taboo wholesome recrea-

tion and amusement, but that they are conceived in this spirit, namely, to do that which is beneficial and helpful to myself and my fellows and to refrain from anything which degrades myself or another. "The Quest of the Best" is the most potent slogan for the teen age.

Personality. Religion must be conceived in terms of Father, Brother, Friend, Mother, Sister. God is the source of the best in the persons he knows. What a tremendous responsibility this throws upon the leader of boys and what an opportunity it gives him! The boy gets his concept of God from what he sees in us.

Again we resort to the schematical method. It helps us to visualize the process and the program.

One or two points should be cleared up. Active religious observance as a characteristic expression for early adolescence means that the boy will participate heartily in vigorous religious meetings where there is lots of singing and a good deal doing. His fondness for ritual, as in the Knights of King Arthur, seems to reflect or reveal again his

PERIOD	CONCEPT OF GOD	CHARACTERISTIC EXPRESSION	EFFECT ON PERSONALITY
Childhood	A super-being Mysterious remote A kind of good fairy A year-round Santa Claus	Asking questions Worship Play	Feeling of wonder
Early Adolescence 13-15	Hero-Great Spirit Creator of physical universe Manifested in lives of strong men	Loyalty to group Active religious observance Following of ritual	Emulation of heroic qualities
Later Adolescence 16-19	Father Guide Counselor Saviour	Perfection of self Service to an expanding world	Organizing life's ideals and purposes

predominant physical interests. He must have symbols and must act.

In the same column for later adolescence "perfection of self" has not been sufficiently recognized as a characteristic religious expression. It seems to be such, however. The development of the body, for example,

may be undertaken as a religious act. This should be more generally realized and utilized. We have largely failed to encourage boys to strive for physical perfection and yet the ideal of a perfect body, in function as well as form, may for a time exert a tremendous moral influence on the life. With large numbers of boys this ideal may appeal when others fail, and with all the concept of physical perfection is most wholesome. Of course, the physical ideal alone will suffice for only a brief period. Interwoven with it and based upon it in part are the mental and social ideals. Upon these, with the twin ideal of service, may be built the whole structure of the religious life.

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